

If the preaching of the Cross is foolishness to "intelligent" Mr. Harrison, if "it is not satisfactory" to his wise and cultured hearers, be it so. But to us that are saved, it is satisfactory in life, it will be satisfactory in death, and it will be the theme of our song on the beautiful hills at home.

Philadelphia, Pa.

TEMPERANCE REFORM. (A Reply)

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An article appeared in the BRETHREN EVANGELIST, No. 10, under date of March 7, 1901, on page 6 with the heading, "Ye must be born again." Some of the statements therein have called forth this reply in behalf of the temperance cause and the temperance workers of the Brethren church.

The general trend of the article is regeneration as the only mission of the church and a rebuke against Mrs. Nation's procedure in the State of Kansas against the illegal liquor business in that State. Regeneration is all right and it is the one great thing needful to become a child of God. But there are certain pre-requisites to regeneration which must be complied with before a man can be regenerated. And these pre-requisites are not found in rum sellers and more especially in the illegal ones. We might as well hope to regenerate the devil himself as to hope to regenerate rum sellers and especial'y as long as they are rum-sellers. They are out of reach. They remind me of the dialogue between two young students studying the Catechism. "Joe, how far have you got?" "I'm right in the middle of original sin," answers Joe. "Oh, I'm farther than that!" says Jack, "I'm beyond redemption." If rum-sellers are to be regenerated they are more available to regeneration out of the business than in it. But the question is, how get them out of the business, that they may be reached. Here may be different opinions. There are at least three seeming ways to accomplish this: (1) By the hatchet; (2) By the law; (3) By going into the saloons and holding religious services. But the tenor of the article would condemn at least the first and second.

One object of the temperance movement in all its branches, Mrs. Nation's course and the course pursued in Conemaugh, Pa., included, is to rid out and keep out of our midst the damnable and accursed whiskey traffic. By so doing it is a step toward saving our boys and making it more possible for reaching those who would engage in the business or become victims of it.

The article states that "it can make no difference to God whether a man is lost a drunkard, or a prohibitionist, a thief or a moralist." That is very true, but remember that all prohibitionists which are lost, are not lost because they are prohibitionists. A drunkard need not be guilty of anything but drunkenness to be lost. That is enough without anything else, hence he is lost because he is a drunkard. It is equally so with the thief and the moralist.

It seems to me that the reform movement

in New York headed by Bishop Potter and a host of the wealthiest and most influential men living there, as referred to in the article, proves too much for our Brother. He admits that by persistency, thru the channels of law, they will succeed in driving some of the baser vices into seclusion, but after they are done there will still be forty thousand prostitutes in that city just as vile as before. Just so with gamblers, thieves and pickpockets. But he forgets the fact that they were made such before the means or machinery for making prostitutes, etc., was driven out of the city. It is reasonable to believe that when once the machine for making prostitutes is driven out, there will be less prostitutes manufactured out of the rising generation and of those who have not yet been decoyed into the damnable machine which makes prostitutes. Wherever there is an effect there is also a cause. Forty thousand prostitutes in New York is the effect and the whiskey business is the great central cause. It is even the cause of thousands of unregenerated hearts. Hence remove the cause and you will get rid of the effect, which is prostitution, gamblers, drunkards, thieves and pickpockets, produced by the cause. The article denominates the movement of Mrs. Nation as a wild fanatical crusade. Now of course in the eyes of the author of the article the same is applied to the reform movement in New York and the driving out and keep-out of Conemaugh, Pa., the licensed saloon as wild, fanatical and superficial. And of course the same can be said of any rash or thoughtless act, such as the Lord Jesus was guilty of when He went into the temple and poured out the money changers' money, kicked over the tables, overturned the seats of them that sold doves, and with a scourge made of small cords or using a more modern name, a cat-o'-ninetails and drove them all out of the temple. I fail to see regeneration in that kind of procedure, as well as I fail to see it in Mrs. Nation's course or in the course pursued to rid our town of the saloon. Neither of the courses pursued are claimed to be regenerating measures. If regeneration is the only right thing to do now by God fearing people it was the only right thing to do in the case of Christ cleansing out the temple. And why did He not regenerate them instead of lashing them as he did? But out the poor fellows had to go and possibly they were never saved. He had no thought of regenerating them at that special time, what they got they needed, and they got it right and just what they deserved. They were doing an illegal business, for they violated the laws governing God's house for it was to be a house of prayer, but they made it a den of thieves. It was nothing more nor less than a crusade. I would to God there were more crusading, uprising against the various vices in our land by those who profess to be Christ's.

We do not claim that driving the saloon out of Conemaugh, Pa., in which we have been successful for the three past years, is a

regenerating measure. But an entering wedge or a step toward a more rapid growth of the cause of Christ and better moral conditions in our town. What we have done has been done thru the channels of law. It might be argued that the course pursued by Mrs. Nation or thru the channels of law will only make them angry and drive them farther away from conversion.

We have a man in this town, a bachelor, who depends on boardinghouses for his home. He is a P. R. R., engineer. When we had licensed hotels he made his home there. Two years ago he did all he could to help get license here, he wrote a letter of recommendation to the judge, and said many mean things about us, did not want to hardly look at any of the active workers in our movement—mad, mad. This winter when we entered upon our work to keep out the saloon he said he would rather they would not get license for he had a better place to board than when they had license. He is very friendly to me now and I am thinking of inviting him to church in the near future.

The only difference between our Lord in putting a stop to the illegal business in the temple and Mrs. Nation in Kansas is the Lord used a scourge and Mrs. Nation used a hatchet.

We ought to use every honorable and legitimate means, within our reach, against evil and then we can expect something.

A few months ago I read in the *Angelus* the following: A little boy had set a trap out in the garden to catch a little bird, his little sister having so much sympathy and fears for the little bird went out into the garden and put her little foot on the trap and smashed it and returned to the house with the satisfaction that she had done a good work and a good job. While saying her evening prayer she asked God not to let the little bird get into the trap and even said "Lord I know you wont let the bird get into brother's trap." Her mamma heard her and asked her how she knew that the bird would not get into the trap, her answer was that she had smashed the trap. Faith without works is dead. The article further states that "it is greatly to the credit of our editor that he has not turned a somersault of applause over recent events as some religious people and assemblies have been doing." Now we know what we have been doing in our town against the saloon, a monster evil, and we rejoice in the victories we have won and the good that it brings to our town. We do not expect or ask our editor to turn a somersault of applause or fall down stairs or to bump his nose against a lamp post over it.

I want to say right here so that the readers of this article may know where the Conemaugh congregation (as some religious people) of the Brethren Church stand in reference to this great evil and what the whiskey people say about us. They say that our people are the most active against them and they go so far as to say that if it was not for Koontz and his people they would get license.